THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (ROM. 14: 16, 17).

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BRITISH DAY IN UTAH.

SUNDAY, February 16th, 1919, was observed in Utah as "British Day," and a vast congregation gathered in the Tabernacle in Salt Lake City, to listen to the story of British achievements for the benefit of the world, during the great world war. The speakers were President Charles W. Penrose, Hon. John C. Cutler, Rev. J. H. N. Williams, and Elder B. H. Roberts. Among those present were Governor Bamberger and a number of members of the Legislature, as well as other members of the State government. President Penrose, in introducing Hon. John C. Cutler as chairman of the meeting, said in part:

PRESIDENT CHARLES W. PENROSE.

I am pleased beyond expression at seeing so large a gathering in this Tabernacle this afternoon. We have been waiting for some time for this privilege, the opportunity to join with the rest of the people of the United States in the admiration and appreciation of the splendid part taken by Great Britain in the war against tyranny, and oppression, and of the prevalence of liberty and righteousness and ultimate peace. This celebration was not arranged by English people or by the people of the other parts of Great Britain. This is an American movement by the people of the United States from all countries and races, in token of their appreciation of the grand work performed by England and the associate parts of Great Britain in stemming the tide of oppression that threatened to overwhelm the continent of Europe, and was designed to ultimately engulf all the civilized nations of the earth.

A national committee was formed for this purpose, with Judge Alton B. Parker as chairman. Under his direction December 7th and 8th of 1918, were set apart for this commemoration, and these

dates were followed in all parts of the United States except in those places where the overwhelming scourge—which is passing and I hope has passed over the nation—prevented their meeting together. We found it impossible in Utah to assemble on those dates, and so a proclamation was made by the governor—whom we have the honor and pleasure of having with us here to-day, with his staff and other state officers—postponing the date until such time as we could meet in safety and not violate any of the rules of the local or state boards of health. So to-day we are privileged, with comparative health and life, thanks be to God, to come together here and do our part in expressing appreciation of the work performed by the mother country, as it is often called. But we do not meet to-day merely as English people. There are those bonnie Scotch and the whole-souled Welsh, some of whose songs will be sung here to-day, and the sons of Erin, the green Isle, the valiant Irish who also fought in the war, side by side with the English and the Scotch and the Welsh. We have here not only people of English birth and of birth in nations around them, who have taken the oath of fealty and loyalty to the government of the United States, but a great host of American-born citizens who join with us and we with them in our acclaim.

I have the honor of being an American citizen. I honor that title with all my heart; but I am of British birth, and British blood still flows in my veins. I venerate the institutions of England that are in accord with the principles of liberty; and they had part in laying the foundations of this government; for the fundamental principles of our Constitution are largely taken from the Constitution, unwritten, of Great Britain. I had the blessing and privilege of choosing this nation as my nation. I loved my native country, but I chose to come here of my own free will and choice; and in that respect I am a little bit different from our native-born sons whose love of their country I venerate and whose feelings I share. So it is with my friend who will be the chairman of this meeting, whom I desire to introduce.

ELDER B. H. ROBERTS.

who was the concluding speaker, addressed the assembly as follows:

My fellow citizens, it is indeed an inspiring occasion that has drawn us together. We have come to give common recognition to the very high service rendered to civilization by Great Britain during the last four trying years of this great world war. In the few remarks that it is my privilege to make on this occasion I desire that the British character and the British achievement shall glorify her rather than any attempted words of eulogy by me, for I am not skilful in mere eulogy.

First of all, as to the British character. If I were to select the one dominating characteristic which, above all others, appeals to

me, it would be the British high sense of duty; and you will find, if you examine the slogans by which she has been influenced, that this is true. You see it manifested on that occasion when Nelson led his fleet into Trafalgar bay and flew from his masthead these words: "England expects this day that every man will do his duty." When the great disaster befell the *Titanic*, and the nose of that vessel struck the iceberg and sent the thrill of horror through all the passengers, in the midst of the first moments of confusion, the British crew began taking down the boats and clambering into them. Then from the bridge of the *Titanic* rang these words from the captain of the ship: "Be British, men!" And instantly that call to the British spirit brought every man to his station. The boats were duly lowered: the avenues opened—"women and children first!" In other words, the strong guarding the weak, Britain's chief characteristic—adherence to duty. You catch the nature of it in the manner in which parents address their children. They say in England to their children: "Be good!" They do not doubt the ability of the child to do it. Training in this sense, consciousness of obedience to the call of duty, is the great thing on which they rely. A writer in the *Hibbard Journal* went on to contrast this with what parents say to children in other lands. In France, he said, they say this—but don't you think for a moment that I am going to try to say it in French. Really I am only sure of my pronunciation of three French words: "Oui, oui, oui." But a rough translation of their phrase is: "Be a sage," that is, be reasonable. It is an appeal to the intelligence, the dominating influence in the spirit character; hence, be a sage, be reasonable; and somehow or other the French child seems to understand. Indeed, one of the marvelous things in that land is your discovery that the wee children not higher than that (indicating) understand the language. In Russia the parent says to the child: "Be loving." Fraternity seems to be the aspiration of that childlike people. Be loving, be fraternal. And in Germany the parents say: "Be a German!" that is to say, conform to the demands of the state, conform to type; be a German. Going over this matter with an estimable American lady, I asked her what she thought was the prevailing appeal of American parents to children, and she answered promptly: "They say, 'Will you please mind me?'" That rather struck me as an appeal to the democratic spirit of the child, and we will let it go at that.

"WHO WON THE WAR?"

I will ask you to consider how many things we have been told would win the war. We have been told, of course, that food would win the war; that ships would win the war; that aeroplanes would win the war; that man-power would win the war; and so you might go on *ad infinitum*. Then, the question will be asked, "Who won the war?" We will hear much—and justly, too.—of the part

that little Belgium played, with her army of 200,000—how much she did to win the war; when, notwithstanding the terror of the German legions, true to the brave spirit of her people, noted even by Cæsars of old, they dared to stand in the pathway of the onrushing Hun, until other nations could assemble forces that would resist the legions of Germany effectually. All praise to Belgium! Civilization will yet say that the world owes a deep debt of gratitude to her.

HEROISM OF FRANCE.

Then we will hear much about France, her heroism and her patience in the first days of the war, and how she withdrew her armies ten miles from her frontiers, that there might be no accidental clashes; but that if war was forced upon the modern world it would have to be by deliberate invasion of her territory by the enemy. We will praise France for the part she has taken in this world war.

Although Russia fell into confusion and was betrayed by her sovereign, betrayed by those who should have sustained the armies at the front, notwithstanding all the confusion that has come to Russia, we shall yet remember, when we get the true perspective of the events of this war, that her army, victorious twice, reached the summit of the Carpathian mountains, only to find their hands empty, and the munitions of war lacking to complete the victories that they had won. We shall yet say that those frequent advances upon the eastern front, against the enemy's lines, relieved often the western front and nurtured the strength of the armies upon the west, thus hindering the victory of the enemy.

ITALY'S AID IN THE WAR.

I need not, on this occasion, speak of Italy's contribution to the success of the war, nor our own contribution to it. We are here to consider the part which Great Britain played in these great victories; and in order to appreciate what England has done, you not only want to hold in your consciousness this idea of the British character, but you want also to remember the extent and power of the British empire.

By the way, that word "empire" is almost a misnomer as applied to England. As a matter of fact, the phrase, "An Association of Free Nations," "A Commonwealth of Nations," would be a better descriptive term of Great Britain than an "Empire." For all these great nations that she holds in union—in splendid union—are not dominated by any spirit of empire, by any imperialistic institutions or administration; but they constitute a voluntary association of nations held together by common interests and by the common acceptance of the great and underlying principles of free government. Through the colonies that grew out of the migrations of her own people, England has extended the common right

that Englishmen have long since secured for themselves, including the great right of local self-government. About the only instance where England was untrue to that fundamental principle of her so-called empire, was in relation to the thirteen American colonies, which founded our own nation. I can almost forgive George III., however, and the administration of that day, for their blunder, because it led to the establishment of our own nation, and opened the way for the great mission to which she is committed. I am not sorry that the United States of America was born and that she has lived to take her place, side by side with the mother country, in upholding the high standard of freedom and justice in this world. I think very likely that our mission would never have been as well accomplished by continued union in the British empire as it is now accomplishing it in the world. England needed, to stand side by side with her in the great world-mission of upholding freedom and justice—she needed an equal, and has it in the United States.

VASTNESS OF BRITISH EMPIRE.

Do you realize that Great Britain holds under her dominion more than 12,745,766 square miles of territory? In other words, that her possessions cover one-fourth of the landed area of the world; that inhabiting those lands there is a total population of nearly 500,000,000 of people, nearly one-fourth of the population of the world? Compared with this, Germany holds only 1,236,609 square miles; the United States of America and possessions, just for purpose of comparison, holds but 3,868,000 square miles. On the score of wealth Great Britain is rated as possessing $130,000,000,000 in wealth. Now, of course, you do not know how much that is, and neither do I; but it does form a basis of comparison. While England is rated at $130,000,000,000, Germany is rated at $80,000,000,000, France at $50,000,000,000, Russia at $40,000,000,000, and the United States of America at $187,000,000,000. The revenue of Great Britain, the annual revenue amounted in 1914 to $1,092,000,000. Compared with that, Germany's revenue totaled $893,000,000, nearly $894,000,000, and the revenue of the United States amounted to $1,014,000,000. Just a glance at England's war strength as represented by her navy and army. England's navy in 1914 stood as follows: 33 battleships, 10 cruiser battleships, 38 older battleships, 36 cruisers of the first class, 37 of the second and 38 of the third; of gunboats, 10; of destroyers, 238; of torpedo-boats, 70, and of submarines, 96, making a total of 606 war vessels of these various classes. That, too, I have read only for the purpose of comparison. Compared with it, and distributed through these various classes, Germany had 344 vessels and the United States 261. In other words, England's policy of holding a navy equal to the navy of any other two nations held good up to 1914. As to her army, as stated here by Governor Cutler, it was

spoken of by the Germans as "a contemptible little army." Its peace footing was given in 1914 at 262,000 only, with a reserve of about 540,000. Against this Germany had as a peace footing nearly 1,000,000 of men, with a reserve of 4,000,530. So that in comparison with Germany's army, you need not be surprised at the sneering allusion to it by the kaiser, as being a "contemptible little army."

BRITAIN HONORED HER TREATIES.

My reason for presenting this summary of facts to you is this, that I might ask you the question: What if Great Britain, with her wealth, with her manpower and with her splendid navy, had remained out of the war? What then? Suppose she had followed the mere voice of what some people would call prudence, and had not stood steadfast for the neutrality of Belgium, but had permitted the kaiser to have his way of invading France from that frontier. If England through all these years had stood aloof, where then would be Belgium, France, Russia, and Italy, and all the Continental powers, and what would have become of freedom herself? Not only must you think of the strength and power of this mighty empire, whose sword was thrown in the balance that represented the side of justice and freedom, but you must remember the spirit in which she entered this great conflict. And, by the way, you must understand that the spirit of the thing has quite as much to do with things—aye, and more—than the weight of numbers and the wealth that is used. England entered into this war in the finest spirit, unsurpassed, in its noble purpose and equaled only by the spirit in which our own nation entered into the great world conflict. We need not discuss the question here as to who it was that started the war. We know that; we know beyond any question who was the Mephistopheles who rocked the boat. When the minister of Germany pleaded with Earl Grey for the neutrality of England in this conflict, to give to Germany the free hand that she demanded, unhindered by British interference, he asked the question: "Will you go to war with us for a mere scrap of paper?" And, by the way, that German phraseology, "a scrap of paper," is not of modern origin. Before it was used in these recent days, Frederick of old used it—speaking of laws and treaties that stood in the way of Prussia's aggressiveness in that day, he referred to them contemptuously as "mere scraps of paper." Its present repetition is merely an echo from that distant time. Well, that scrap of paper to which Germany's name was inscribed, and on which the name of Great Britain was written, guaranteeing the neutrality of Belgium in the event of war breaking out between the powers of Europe, represented the national honor of Great Britain; and, "scrap of paper" though it was, Britain was ready to pledge her fortunes, pledge her very existence, to maintain it and make the British word good. In other words, she saw in the maintenance of the neutrality of Belgium, her duty! And true to

her natural and dominant characteristic, she performed her duty!

One thing I like about Great Britain is her acknowledgment, also, of God as the Overlord of nations, and herself as holding only, as a trustee, the responsibility which the centuries have gathered into her hands. I think that that can not be more beautifully set forth than in the words of Kipling in his *Recessional*. And, by the way, there has no word come from any British poet or statesman—the prophets of nations—that has so widely appealed to the British mind, and called forth heartier response than this same *Recessional*.

The speaker read the *Recessional* and then continued:

Just so long as Great Britain remains true to that noble spirit, here voiced—acknowledging that she holds dominion only under God—England, Great Britain, will be invincible! Why, it is the spirit in which she entered this war that counted most of all, the influence that went with her into the war. It was this that strengthened the heart of her statesmen when her own dominions of the British Isles were threatened with starvation by the growing success of the submarine warfare. It was this that kept Lloyd George's heart stout when it looked as if Paris must fall into the hands of the Germans. It was this that gave the silver lining to all the clouds that hovered about Great Britain in her days of trial and distress. It was this faith in God, and the feeling that under Him she was holding dominion over these great stretches of territory, and millions of God's children, that strengthened her hand for the fight, until at last the brother nation, created to stand by her side, sent his legions over the seas to form the overwhelming force that broke down the spirit of German imperialism.

GERMANY BLOCKADED.

What Britain did in the war may be noticed briefly before we come to a statement of her sacrifices. Upon entering the war, with one hand she closed the ports of Germany, blockaded them and threw a circle around her holdings that finally did much, perhaps the chief part, in strangling her into submission. All the glory that was wrought by the British navy cannot be known: but she blockaded Germany's ports, locked her up in her home waters: while with the other hand she went to work to fashion the magnificent army that finally came into being, three millions of them ready for the field under the management of that great organizer of victory, Lord Kitchener. This army grew later up to something like eight millions, according to the figures, that have been read to you here to-day. Surely Britain's battle-line "was far flung," for she not only held the enemy from taking the channel ports on the Western front, but she also sent her armies

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 27, 1919.

EDITORIAL

IMMODESTY IN DRESS.

I DESIRE to lift my voice in protest against the immodest fashion now so prevalent among women upon the streets, in the church, and wherever they are to be seen in public, that of wearing their dresses cut as low from the top and as high from the bottom as the law will allow; and as a pretence to covering their otherwise exposed limbs, to wear gause-like hose, frequently of flesh color, so that one has to look twice to satisfy his curiosity as to whether or not hose are worn at all. As if the law were not sufficiently generous in these respects, those who are thus attired are frequently seen sitting with crossed legs, thus increasing the expose. Such fashions and practices are, to say the least, loud and out of place in and unbecoming to a modest and pure-minded woman, and can only be admired by those of evil tendencies who delight in gratifying the lusts of the flesh.

One mother was heard to say of her daughter, "she has not a very pretty face, but her form is beautiful." Is it possible that some of these people are trying to detract from the plainness of their features by immodestly exposing to the public gaze their bare chests and sparsely-covered limbs? If woman is to be accredited with being purer and more refined than man, she should help to make and keep him pure. Immodesty in dress has the opposite effect. It often causes impure thoughts and, "As he thinketh in his heart, so is he" (Prov. 23: 7).

It is not sufficient justification to know that such things are fashionable. We have been commanded to forsake Babylon with all her evils and abominable practices. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4).

The Latter-day Saint women and girls should set an example to others and remember that they are to be as a light to the world, the salt of the earth, and that they are not to be carried about by every wind of doctrine and fashion which emanates from Babylon. They are called out from the world and should be conspicuously different, in that they stand for purity and righteousness and avoid the very appearance of evil. In that way they become an adornment to Zion, but to follow worldly fashions they help to make them popular and to increase the evil results.

I desire to plead with the officers and teachers in the auxiliary

associations and with the lady missionaries to be exemplary in these matters, and to use their influence with others. Let it be known that you stand for modesty, purity, and all that is good and ennobling; and that you are opposed to all that is evil, or which may lead to evil.

The following is from a discourse by President Joseph F. Smith, which should be regarded by the members of the Church as the word of the Lord and the end of all controversy upon such matters:

"I wish to say to my sisters, and especially to those who are called to be teachers among their sex: I ask you to set the example before your sisters that God would have them follow. When we teach people to observe the laws of God and to honor the gifts that are bestowed upon them in the covenants of the gospel of Jesus Christ, we do not want you to go out, you teachers, and set an example before your sisters that will destroy their faith in our teachings. I hope you will take that to heart, for it has a meaning to it. I am talking to the teachers among the sisters. We hear it reported from time to time that some of the teachers that are sent out among our sisters, not only do not set the example that they ought to set, but they set the example absolutely that they should not set before our sisters, teaching them to break the word of wisdom, rather than to keep it; teaching them to mutilate their garments, rather than to keep them holy and undefiled, by setting the example before them themselves, and we can tell you some of the names if you want to know.

"I am not scolding; I don't want to be understood that I am scolding or that I am finding fault, but I am telling a solemn truth, and I am sorry that I have to say it, but I want it to be distinctly understood. We have our good sisters, many of them coming here to the house of God decorated in the latest, most contemptible fashions that ever disgraced the human form, coming to the house of God, and we have to forbid them entrance or find fault with them, and they go away grieved and say, 'we don't want to go there any more.' Why? because they come unprepared, like the man who was found at the feast without the wedding garment, and he had to be turned out. We have to turn them out occasionally because they will not hearken to the counsel that has been given to them.

"May the Lord have mercy upon us and bless us and help us to do our duty in all things, I humbly pray in the name of Jesus Christ. Amen."

GEORGE F. RICHARDS.
President of the European Mission.

BRITISH DAY IN UTAH.

(*Concluded from page 199*).

into far-off Egypt and drove back the predatory Hun from the Suez canal and back over those ancient lands, up into Syria, along the coast through Palestine, and won to freedom Palestine, the home of God's children of yore! She sent her armies up to Euphrates valley, drove back the Turkish hordes and finally broke the power of Turkey and threatened the back door of the Central

empires with her armies. She did that: and not only did she furnish this great army, whose numbers are almost beyond our comprehension, rendering all this service and maintaining it at her own expense, but at the same time she loaned to her continental Allies more than $8,000,000,000.

Again I pause to ask you what would have happened in the world war if Great Britain had not thus given her strength to it!

MANY BRITISH SOLDIERS KILLED.

Now, as to her sacrifices. The total in killed outright in action, numbered 658,704. As to the wounded, let me say here in regard to them as compared with the dead, when the maiming means disabling the men for activity, I envy the dead rather than the wounded. When I was with your sons in France, and the time grew near for us to take our orders to go to the front, our training having been completed, I never gave a thought in relation to how many might be killed. I felt that Utah could afford to make her portion of sacrifices with the rest of the States and of the nations engaged in this great cause. But the thing that haunted my attention was the vision of large numbers of these stalwart young men coming back to their homes maimed and crippled and helpless for life. That touched my heart and gave me many serious hours of contemplative sorrow. But the wounded in the British armies amounted to 2,032,142. Then, of those who died from disease and from various causes connected with the army, there were 378,145, making a total of casualties from wounds and death of 3,428,136, not counting the casualties to be added from the navy. That was Britain's sacrifice. Truly, a nation making such sacrifices as these in order to be true to her sense of duty is worthy of all the honor America can pay!

I need not pursue the subject further, except to say that there is one glorious outcome of the war, which to me is this: There has been such a universal participation in this great upheaval of war, that we can truly say, that all humanity has once more, and, as I believe, once and for all demonstrated the great truth that humanity will have no masters—no masters of the kind of Alexander, of Cæsar, of Napoleon, and last of all such a master as a Hohenzollern would be. The world will have no masters save one—save only One, who said to His disciples, "There is one who is your master, even Christ, and all ye are brethren." The greatest democratic utterance that fell from lips that spoke in this world of ours, "There is one Master, even God, and all ye are brethren." Your Master is not here; He is divine, and He deals with you upon these great democratic principles of the equality and the brotherhood of man.

SAVIOR AT THE HEAD OF AFFAIRS.

Less than two months ago I visited the mausoleum where sleep

the ashes of one restless Napoleon, the man who, more than any other man, came nearest to being the ruler of the world, the master of men. The workmen at the mausoleum had not yet completed the removal of the sandbags which had been placed there over the sarcophagus for the purpose of protecting it from possible bombardment. For you know the Germans invented a gun which throw a projectile through eighty miles of distance. I saw some of the scars that their bombardment inflicted upon Paris; and so the citizens had shielded as best they could their works of arts, their monuments of past achievements. So while I could not see the sarcophagus itself in which rested Napoleon, I stood in the mausoleum, and as I looked into the circular area where the casket was that contained the remains of the first emperor, I noticed there a beautifully-gilded figure of the Christ; and as I gazed upon that figure, symbolizing the Son of God, and saw that the world's greatest conqueror was lying at His feet, this reflection came to me: "That is about the right relationship of such characters to the one Master alone, to whom the world will submit—all men, even your Cromwells, Napoleons and Cæsars, at the feet of the victorious Christ! The world will have no other master!"

For my part, with all my heart and soul, I honor Great Britain for the work that she has done during the last four years of war. God bless her, perpetuate her free institutions, still give to her the patriot-statesmen, and the patriot-soldiers, if need be, to make good her proud place of power and influence in the affairs of the world. May she still work in the spirit of faith and submission to God; and, in this new venture into which the world is now entering, this attempt to organize the forces of peace in such fashion that peace can be enforced in the world, may indeed Great Britain, America, France, Italy, Japan, and all who will come to the splendid brotherhood, stand united against all unrighteous wars and guarantee to the world both its peace and its freedom to the latest generation.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference, was held in the Handsworth Chapel, Handsworth, Birmingham, on Sunday, March 9th, 1919. President George F. Richards, of the European Mission; President Robert W. Cluff, of the Bristol conference, and President State England, Elder Frederick G. Day, Elder E. Henry Clarke, and Sisters Esther Ward and Lucy Hartopp, missionaries of the Birmingham conference, were in attendance.

The morning session convened at 10:30, by singing, "Awake, ye saints of God, awake." Prayer was offered by President John B. Ward, of the Saltley branch; continued by singing, "O Lord of

hosts." The Sacrament was administered by Brothers John M. Joseph, and Albert Field, and passed by Brothers Bernard Green and Harold Smith.

President State England welcomed all present. An interesting program, consisting of Biblical quotations, songs, and recitations was delivered very pleasingly by the Sunday-school children of the various branches. A duet entitled, "Sunshine in the soul," was rendered by Sisters Esther Ward and Lucy Hartopp. Sister Esther Ward was the first speaker. She spoke on how the knowledge of God was retained and descended through the prophets until the present age, and on the personality of God.

President Richards was the concluding speaker. He commented on a poem entitled, "It matters not," which had been recited by Sister Mollie Dobell. The Lord, he said, has placed within us a knowledge of what is right and what is wrong. We have a conscience. We should live so that our conscience can approve of our actions. Christ believed in building a character. He rebuked the scribes and Pharisees of old for their inconsistency, their pomp and show. We should build a character that will stand the wind and storms. Every virtue has a corresponding vice. Satan mixes the good with the bad, and in this way many fall into his traps. The Pharisees of old sought after reputation; the followers of Christ want character. Reputation, the speaker said, is what we appear to be, character is what we are, and that which is within us becomes manifest in our features.

The morning session concluded by singing, "Glorious things are sung of Zion." Benediction by Elder E. Henry Clarke.

The afternoon session commenced at 2:30, by singing, "Let love abound." Invocation by President George E. Hunter, of the Coventry branch; continued by singing, "See the mighty angel flying." The Church authorities were unanimously sustained.

Elder E. Henry Clarke was the first speaker. He dwelt on the purity and clean thoughts of the mind. Idle thoughts, he said, attracted evil, and evil could be attracted by thinking of it.

A quartette entitled, "Jerusalem the golden," was rendered by Brothers Charles C. Edwards, John M. Joseph, and Sisters Jennie Crouch and Lizzie Bennett.

Sister Lucy Hartopp was the next speaker. Her subject was, the name and the perfect organization of the Church. This, she said, together with the purity of the principles of the gospel, and the signs that follow the believer, is a testimony of its divine origin.

A solo, "Nearer, my God, to Thee," was rendered by Brother Charles C. Edwards.

President George F. Richards was the concluding speaker. He said that, in certain districts, if a builder wished to erect a house, he would have to build one according to the standard of the district. We, he continued, are building our characters. We will associate, in the kingdom of God, with other characters. Ours

must be of the same standard as theirs. The story of the boy and the bird-cage was related as an illustration of the importance of keeping good thoughts in the mind. We should always be careful as to where the eyes go. We should not look upon the wine, "when it is red." A man becomes as his thoughts. We are building unto ourselves mansions, and we should be sure that when finished, they will be satisfactory.

The closing hymn was, "Behold the mountain of the Lord."

Benediction by President George F. Richards.

The evening session commenced at 6 o'clock by singing, "An angel from on high." Prayer was offered by Brother W. Price, of the Nottingham conference. Continued by singing, "We thank thee, O God, for a Prophet."

Elder Frederick G. Day, who was the first speaker, addressed the congregation on the coming forth and authenticity of the Book of Mormon.

A vocal solo was rendered by Sister Lucy Hartopp.

President Robert W. Cluff, of the Bristol conference, spoke of the discovery of America by Columbus, in fulfilment of Biblical and Book of Mormon prophecies.

President State England said he felt that all who had attended the conference had been well paid for doing so.

Closing hymn, "Jesus, lover of my soul."

Benediction by President State England.

On Saturday, March 8th, 1919, a priesthood meeting of the Birmingham conference was held. Encouraging and instructive remarks were made by the speakers.

FREDERICK G. DAY, Clerk of Conference.

SHOW YOUR AFFECTION NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled with them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a wife without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*Selected.*

FROM THE MISSION FIELD.

London conference, April, 6th, 1919.

Branch Organization. On Sunday, March 16th, 1919, the organization of the Lowestoft branch presidency was completed by sustaining Brother Wilfred O. Copling as second counselor.

Change of Address. The address of the headquarters of the Leeds conference has been changed from 10, Park Crescent, Otley Road, Bradford, to 28, Fardiffe Road, Manningham, Bradford.

Concert. On Saturday evening, March 8th, 1919, a concert was given at the Handsworth Chapel, Handsworth, Birmingham. Saints and friends were entertained with sweet songs and interesting recitations.

Baptisms.—On Sunday, March 16th, 1919, a baptismal service was held at Sheffield, Sheffield conference, at which four souls were added to the fold of Christ, President Joseph Hamstead officiating. They were confirmed the same day under the hands of Branch President George C. Wilson, Elder Oliver Shaw, Elder Richard S. Gregory, and President Joseph Hamstead.

On Sunday, March 9th, 1919, a baptismal service was held at the Handsworth Chapel, Birmingham. One candidate was baptized by Elder Frederick G. Day.

M. I. A.—The Mutual Improvement association of the Grimsby branch, Hull conference, was reorganized March 16th, 1919, with the following officers: John F. Atterton, president; Edna May Green, first counselor; Florence Hall, second counselor; and Mary Watson, secretary and treasurer.

A Mutual Improvement Association was organized Sunday, March 16th, 1919, in the Lowestoft branch of the Church, Norwich conference. The following brothers and sisters were sustained in their respective callings: Brother Wilfred O. Copling as president; Sister May Coleby as first counselor; Sister Ivy Firman as second counselor, and Sister Sabina Copling as secretary.

Relief Society.—On March 17th, 1919, the Leeds branch Relief Society was reorganized. This was necessary after the removal out of the conference of the old presidency. The sisters were set apart under the hands of President Joseph S. Nelson, Branch President Fred S. Farrar, and Brother Joseph F. Worthen, an elder who had labored there and who, at the time, was on furlough from France. The names and offices of the sisters were as follows: President, Rosy L. M. Clapham; first counselor, Rosine Whitley; second, Clara Andrews; secretary and treasurer, Alice Armitage. Each

of the newly appointed sisters expressed their feelings in regard to the work: the brethren spoke briefly, and a list of names of charter members was read and voted upon.

Appointments.—On March 19th, 1919, Samuel Beggs, of Airdrie, Scotland, was ordained an elder and set apart as a missionary in the British mission, by President George F. Richards. Elder Beggs is appointed to labor in the Birmingham conference.

On March 19th, 1919, Alexander M. Graham, of Airdrie, Scotland, was ordained an elder and set apart as a missionary in the British mission, by President George F. Richards. Elder Graham is appointed to labor in the Nottingham conference.

Elder Joseph Hamstead, of the Sheffield conference, was set apart as a missionary in the British mission, by President George F. Richards, March 20th, 1919. Elder Hamstead has been appointed to preside over the Sheffield conference, succeeding President Charles A. Welchman, who, having been honorably released from his mission, left for home on the 12th inst.

Socials.—A Relief Society social was held in the Grimsby branch, Hull conference, on March 14th, 1919. A program was given, and an address was made by President Arnold G. Holland, on Relief Society work. The following have been called and set apart as teachers, to act with the presidency of this organization: Sister Clarissa Clark, Sister Annie Skipworth, and Sister Hannah Preston.

A farewell social was held at 3 Westlegate Street, Norwich, March 13th, 1919, in honor of Elder Herbert Burrell before his departure to labor as a traveling elder in the Hull conference. Brother Burrell was ordained an elder and set apart for his mission, March 9th, 1919, by Conference President Orial L. Anderson, under the direction of President George F. Richards. A collection was made, to give the saints and friends an opportunity to contribute toward Brother Burrell's expenses, and they responded very generously.

The anniversary of the establishment of the Relief Society of the Church, March 17th, was observed by the Liverpool branch and friends, by a social entertainment, given under the auspices of the branch Society. An exceptionally enjoyable musical program was rendered, and refreshments were served.

Branch Conferences.—A branch conference was held in the Grimsby branch of the Church, March 16th, 1919, at Thrift Hall, Pasture St., Grimsby. Four sessions were held. President Arnold G. Holland and Elder Herbert Burrell were in attendance. A council meeting of the conference authorities and branch presidency was held at 10 a.m. At 11 a.m. a meeting of the priesthood, lady missionaries, officers, and teachers was held. President Holland

presided. Reports were made by all present. Those holding the priesthood and the lady missionaries expressed the hope that they might be able to do the work expected of them, satisfactorily. At the Sunday-school session, 2:30 p.m., a program was given by the students, and President Holland addressed those present. Branch President James R. Skipworth presided at the evening session. Brother John Wm. Jones was appointed first assistant in the Sunday-school superintendency. A conference entertainment committee was appointed, with Brother Thomas Smith, of Hull, as chairman. Brother John Wm. Jones and Sister Eva Jarman were appointed to be the Grimsby representatives. Discourses were delivered by Elder Herbert Burrell and President Arnold G. Holland.

On March 16th, 1919, at Odd Fellows Hall, the Brighton branch conference, London, was held. President James Gunn McKay and Sisters Sarah E. Stagg, of South London, and Ivy F. Tufts, of Holloway, lady missionaries, were in attendance. Two sessions were held. At the evening session, a Sunday-school was organized with William J. Graystone as superintendent; Rose A. Rood as first assistant, Margaret Cattin as secretary, and May Graystone as organist. Refreshments were served between the meetings.

DIED.

PRIOR.—On March 1st, 1919, George Herbert Ball Prior, the adopted son of President Robert J. B. Prior, of Portsmouth, died of influenza-pneumonia. He was born February 10th, 1916, at Southsea, Hants, and was blessed on the 31st of March, 1918, by his father; buried March 5th, 1919, in the Portsmouth cemetery. The funeral services were conducted and the grave was dedicated by President James Gunn McKay.

CROSS.—March 8th, 1919, at her residence, 126 Gladstone Road, Liverpool, Mrs. Cordelia Lucy Cross, widow of the late Mr. Richard Cross. Deceased was born December 6th, 1851. For several years, the elders laboring in Liverpool lived in the home of Mr. and Mrs. Cross, and were well cared for. Many elders and other friends in Utah will join friends here in sympathy with the children and relatives who mourn her departure.

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